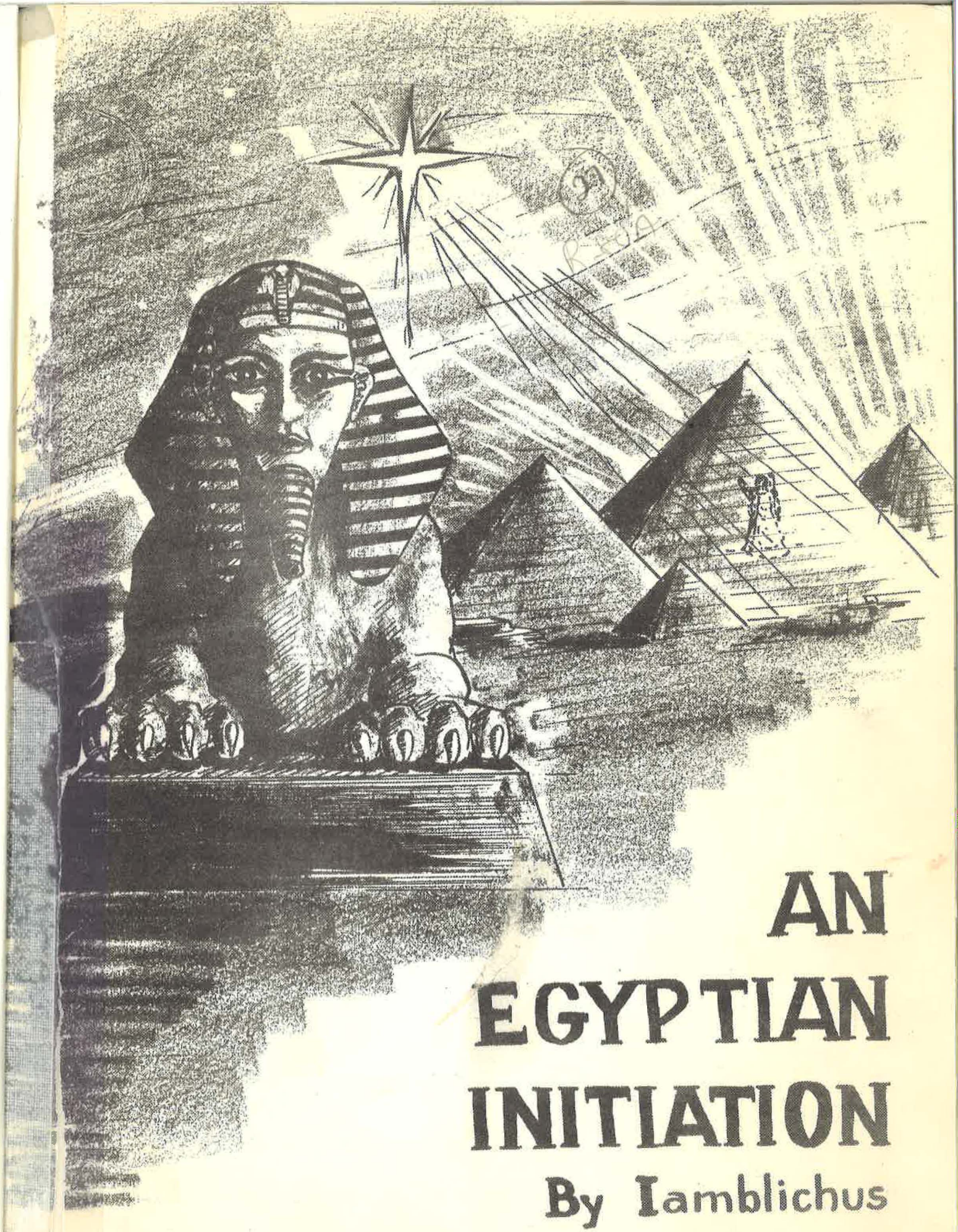


AN EGYPTIAN INITIATION

By Iamblichus

A 19.

THE COVER DESIGN

The Sphinx has stood for centuries in majestic defiance of all the destructive forces of time and the mind of man to solve its mysteries. It is built of living stones.

It symbolizes the esoteric thought of ancient Egypt, that the universe and all it contains is pulsating with eternal life whose source is a central spiritual sun of infinite, unconditioned wisdom containing all that is or will be. That all are but parts of one stupendous whole whose body Nature is and God the soul. That each atom of eternal life involves from spirit to dense matter, then evolves upward through vegetable, animal and human to its spiritual source. That each human being is a miniture universe which its lord or immortal ego must learn to control before becoming an initiate.

The neophite struggling for initiation into the mysteries of eternal life is shown in the pyramid (dense matter), facing east, imploring the Goddess of Love and the rising Sun to shed their intellectual light upon him so he will have the spiritual right to say, I KNOW.

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AN EGYPTIAN INITIATION

By

IAMBLICHUS

A Neo-Platonist of the 4th. Century

Translated from the original MSS

By

P. CHRISTIAN

Translated from the French MSS

By

GENEVIEVE STEBBINS ASTLEY

1901

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A remarkable document and it cannot be
found in the regular public libraries.

AN EGYPTIAN INITIATION

Introduction

Iamblichus, founder of the Syrian school of Neo-Platonism was born A.D. 250 at Chalcis in Coele-Syria and died A.D. 330, during the reign of Constantine the Great, emperor of Rome.

It is said that he came from a noble family and studied under the Neo-Platonic philosopher Porphyry in Alexandria, Egypt. Few of his many works have come down to us.

Five genuine works by Iamblichus, parts of a treatise on Pythagoreanism, are extant. From these works, his teachings by Proclus, fragments preserved by Stobaeus, and from the theurgic treatise on the Egyptian Mysteries, a good idea of his philosophy may be obtained.

The Egyptian Initiation is a dramatization of human life as experienced by each person as they journey along the path to the eternal hereafter. Each person enters this life entirely ignorant of what lies ahead but having implicit FAITH that they are welcome, so accept the decisions of their parents as divine law.

After childhood, when we start life for ourselves, each one is required to continually decide what path to follow to obtain the desires he is striving to accomplish. In this position we are ignorant of the future, never-the-less each decision we make determines the lessons and experiences we will encounter in life as we grow older.

We are obliged to learn that Divine Law is inflexible, and once having decided on a plan of action, we must accept what comes. Implicit faith in a better future urges us onward to complete our destiny, as F A I T H is the true compass of the soul. It keeps our ship of life on the right course.

The Egyptian Initiation was a gradual training of the whole human being to the lofty heights of the spirit. When this was attained a man became an initiate. But he could not be forced into this attainment because the training required must be of his own 'free will and accord'. And he must learn, understand and know.

Excerpt from "HERMES AND PLATO"
by Edouard Schure
Page 25

If the stranger persisted in his determination, the hierophant took him into the outer court and gave him up to the servants of the temple, with whom he spent a week, engaged in the humblest of tasks, listening to hymns, and performing ablutions. The most rigorous silence was imposed on him.

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We cannot make an adept of thee, thou must become one thyself. Long does the lotus press upwards beneath the surface of the stream, before spreading out its petals to the light. Hasten not the unfolding of the Divine flower. If it is to come, it will come in its due season. Work and pray!

Truth is not given; it is found in oneself or not found at all.

End of quote

And so you yourself must do the necessary work. ONLY HE WHO RULES HIMSELF IS ENTITLED TO RULE OTHERS! So mote it be and so must it always be.

Many ages before Abraham and his herdsmen wandered over the desert of Arabia, mystical learning from the magical schools of the lost Atlantis was carried by tidal migration eastward toward the rising sun and transplanted in the valley of the Nile. And there it flourished for ages under the fostering care of a mighty priesthood and a colossal sacerdotalism.

It was here that Hermes, the first initiator of Egypt, held sway as the mightiest hierophant the world has ever known. His Greek disciples called him Hermes Trismegistus, or Thrice-Greatest, because he was looked upon as king, lawgiver, and priest.

About the year B.C. 2,200 Egypt underwent the formidable crisis of foreign invasion and semi-conquest caused by the great religious schism in Asia which stirred up the masses by sowing dissension in the temples. Led by king-shepherds, called Hyksos, the deluge rolled over the delta and Central Egypt followed by a corrupted civilization, Ionic effeminacy,

Asiatic luxury, harems and gross idolatry.

Outwardly the priesthood bowed before the invasion and accepted the law of the Bull and the worship of Apis. But, within the temples, they concealed and guarded their sacred science and undefiled religion. Legends of misfortune to Isis, Osiris and their son Horus were spread among the people to keep alive their love of the old religion. But in the depths of their temples they covered the esoteric truths of the Mysteries with a triple veil and withheld all from those who were not able to prove their right to receive.

In this way the Mysteries saved the soul of Egypt from foreign tyranny and became the school of future religions for the good of humanity. At the same time, the rigid requirements sealed the lips of all the ancient sages who were initiated, thus they were compelled, under oath and penalty of death, to teach in fable and parable only. In sealing their lips they were following the wise admonition of the Master HERMES: "THE LIPS ARE CLOSED EXCEPT TO THE EARS OF UNDERSTANDING."

The initiation as recorded by Iamblichus is thought to have been in use in the times of the Rameses, about the time when Moses and Orpheus were living,-the year B.C. 1,500.

The ancients considered any builder a mason. They could see little difference between building a human character

(THE SPIRITUAL), building a castle in the air (THE INTELLECTUAL), or building a structure of stone (THE MATERIAL).

The 'stone' that was lost during the building of the temple was intuition, because there was no material evidence of its existence. And the temple of our soul (our true character) is never complete.

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*Publisher of "THE LIGHT OF EGYPT" (in two volumes) by Thomas H. Burgoyne. (Enlarged and reprinted in 1964)

AN EGYPTIAN INITIATION

Preface

The similarity of initiation between the first three degrees of Free and Accepted Masonry and this ancient Egyptian initiation is indeed remarkable if you consider the vicissitudes inherent in the passage of time and the very natural desire of men to inject their own personal ideas into Mystical or even all procedures.

Although Masonry is associated with the building of King Solomon's temple let us remember that this temple is but a symbol of the GRAND UNIVERSE. And G O D is its GREAT ARCHITECT.

Now as Hermes Trismegistus passed on the teachings of the Atlanteans to the Egyptian priests some variation permeated into the original pure teachings.

Simply because these teachings ARE universal certain parts would be emphasized by one priest, other parts by another priest,- and each according to the individual bias or interest of the priest. Thus the quality of these teachings became diluted and their authority weakened.

To use the conciseness of Hermes I would say: 'As it was in the past so it is now.' History repeats itself in ever upward evoluting cycles. And so we find a similar condition of weakness in the many Protestant sects, the fuzzy mystical

sects and offshoots into the wild blue yonder. In India too we find some 400 tangents of the moral teachings of Krishna and The Budda. Some of G O D's GOODNESS can be found in them all if ye but seek for it.

Let us return to ancient Egypt.--As a result of the various interpretations and emotional bias of the Egyptian priests the masses became confused. Some followed the interpretation of one priest, others of another priest. And the fables and myths surely added fuel to the poor peoples confusion. The power of the original simple teachings was weakened by emotionalism and division. There was a god for this and a god for that. I imagine there would have been a god for brushing your teeth if they had had toothbrushes in those ancient times.

Now in order to bring some semblance of order into this confused chaotic condition, a vote was held by the people as to which priest they would accept and follow. But this public acceptance depended upon the personal popularity of the priest, and this popularity hinged solely upon the size of the audience he could command.

The upshot of it all was that the people decided to retain only those priests who made the strongest appeal to their emotions. Now truly this was most unfortunate,-I might even say it was DISASTEROUS.

Those priests who courageously stuck to the attitude of not casting their pearls before swine, (that is the occult teachings of Hermes)--were ostracized! And so alas and alac the strong thread of truth and wisdom was frayed out into any and all methods which would bring material wealth and civic power to the priesthood.

They sought public favour and in doing so they tried to make G O D a servant of their corrupt morality. G O D is the MASTER! Let us ever remember and NEVER FORGET THIS TRUTH!

Slowly, and sorrowfully for us humans,-the ancient religion of the Science of the Soul and the Stars lost its pristine original power by becoming enmeshed in a gross lust for personal priesthood power, for material wealth,-and for idol worship. But G O D is not idle, nor should HE ever be cast into an inert idol of brass.

THERE IS A GREAT AWAKENING GOING ON IN THIS WORLD TODAY! G O D is working diligently through individuals and groups to return us to HIS G O D--HOOD.

Increasingly business is sharing,-more and more with the public and with its employees. Gradually the nations are sharing with one another. And as this sharing continues to accelerate then LOVE will permeate the attitudes of nations to nations. Oh G O D speed the day when the millenium rushes

in and each nation obey the third commandment: NATIONS LOVE YE ONE ANOTHER!

But all this prostitution of the ancient Egyptian religion was in evil violation of the simple teachings of Hermes Trismegistus which are contained in "THE LIGHT OF EGYPT". And incidentally your library has a copy of this monumental work.

Although the thread frayed out it was never quite completely broken. Despite the efforts of the Roman Catholic church and the recent blood baths of tyrants it is most refreshing and indeed INSPIRING to know that the Masons of yore and of today labor busily to rewind the thread of truth. We remain steadfast to our beliefs;-to our hope for a BETTER world and Masons obey the admonition of Hermes, the Thrice Greatest: "The lips are closed except to the ears of understanding." And so mote it be, my dear brethern, in Ancient Free and Accepted Masonry.

The Egyptian Initiation is really a remarkable document. As you read it you will find that FAITH in G O D, FAITH in ourselves, and FAITH in others is the clear and well marked path we must follow if you wish your Soul to progress.

So now, dear brethern,-take the time RIGHT NOW to check out "THE LIGHT OF EGYPT". There you will find the original and undiluted teachings of our ancient brethern who walked, talked, loved and lived on this earth many, many years ago.

It is quite appropriate that I now close this preface with a prayer:

SUPREME ARCHITECT OF THE UNIVERSE give us nothing but the will to know more of THY ways, and to become more and more like THEE. Cause us to be tender and gentle with those in our care. And loving G O D ever, forever strike from our emotions, our minds and our souls cruelty, impatience, vindictiveness and grossness of desires. Then we can better understand the righteousness of THY reign over and WITHIN us. As we know THEE outside of ourselves, so may we know THEE within. And it is this INWARDNESS that REALLY MATTERS. Amen--Ah-MEN we love THEE!

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and El Jebel Shrine

P.S.(This P.S. applies to Masons ONLY)

The "LIGHT OF EGYPT" by Thomas H. Burgoyne may be purchased through me. If you read it first and then decide to buy it one half of the price will be sent to the Headquarters of Shrinedom, Detroit, Michigan. An acknowledgement of your donation will be sent to you. $7.75, postage prepaid, for both volumes.

The crippled or severely burned child you help might be your own. Thank you, dear brother. May your pursuit of happiness be successful!

ACKNOWLEDGEMENT

Acknowledgement and deep appreciation is expressed to Mr. H.O.Wagner. Brother Wagner FURNISHED THE MANUSCRIPT AND SPONSORED THIS WORK. With typical attention to details, proof reading, constructive criticism and sage advice; he helped me. And now he becomes instrumental in aiding the great cause of Masonry. He is my best friend! He is NOBLE in his heart, although he is neither a Mason nor a noble of the Mystic Shrine.

DEDICATION

This small booklet is dedicated to all men who aspire to become members of the Universal Order of FREE and ACCEPTED MASONS, to all authors who strive to elevate the consciousness of mankind, and to Mr. Jack Young, a fine medium.

AN EGYPTIAN INITIATION

The Sphinx is a composite symbol. It has the head of a woman, (excavations have shown the Sphinx to have a man's head) the body of a bull, the paws of a lion and the wings of an eagle. The human head personifies human intelligence, which before entering by action into the arena of the future, should study the aim of its aspirations, the means of attaining them, the obstacles to avoid and the chasms to leap. He should Know!

The body of the bull signifies that man, armed with science should, under the spur of an indefatigable Will and under the yoke of an unshaken patience dig step by step the road which leads to success or failure. He should Will!

The paws of the lion signify that in order to attain the aim desired by the intelligence it is not sufficient to Will--you must also dare. You must not only work, but sometimes fight and take the Kingdom of Heaven by storm. He should Dare!

The wings of the eagle, folded close to the powerful body of the Sphinx, signifies that your designs must be enveloped in a thick veil until the moment of action with a resolution that lands them, perhaps, upon the heights of audacity. He should be Silent!

The Hierophant says to the initiate, "Know how to see

justly and Will justly. Know how to dare all that your conscience permits. Know how to be silent about your designs, and if the morrow be but a continuation of the efforts of today, still on, still on, STILL ON TO YOUR AIM!

The seven Genii of the Rosy-Cross, guardians of the sacred key which closes the past and opens the future, will place upon thy forehead the crown of the MASTERS of TIME.

Thus the Sphinx was neither an idol nor a monster. It was the symbol of the incalculable force which the human Will could wield when directed by the highest intelligence. It is the Alpha and Omega, the first and last word of high initiation. Initiation (majesty of Science), was not given indifferently to even the members of the Egyptian Priest-hood.

There was in the interior of the sacred colleges a hierarchy of functions, a scale of scientific grades, to each of which was attached a task,-a trial. Each trial gave the measure of the degree of intelligence and of moral force to which the initiate had attained. He who failed in one of the trials never had another chance.

If it was the son of a Magus, he rested at the place he could not pass. They conferred upon him, in the Temple, some duty in accord with his natural faculties, but all access to superior dignities was, for him, forever closed. If the recipient was a stranger, he had first of all to submit

to a rigorous inquiry into his antecedents. If the result of this inquiry was favourable to him, the united college authorized or refused, by a secret vote, his admission to the trials. In case of admission the first trial was terrible enough to make him recoil if his soul was not finely tempered.

He was then at liberty to retire; but if the trial was passed, if the first symbols of occult science were uncovered and explained and he then failed in one of the ensuing trials, a redoubtable and inflexible law condemned him to perish in the mysterious enclosure. He never again saw the light of day.

The Greek philosophers Thales, Pythagorus, and Eudoxus were the most celebrated strangers who successfully passed the phases of initiation. Pythagorus had for a master, the arch-prophet Sonchis. Plato, from the testimony of Proclus, was taught for thirteen years by the magii; Patheneitt, Ochoaps, Sechtnouphis, Etymon and de Sebennithis.

Thus the famous doctrines which have been preserved under the name "Platonism", and which have exercised such a great influence upon the philosophical developement of Christian ideas,-came out of the sanctuary of Memphis, the city of Menes and from Heliopolis, the city of the Sun.

Iamblichus, of Chalcis in Coele-Syria, who lived in the first half of the fourth century of our era, has left us a

treatise on the Egyptian Mysteries, in which are related the principle scenes of the trials of the initiation.

(Note 1. IAMBLIXOY--Iamblichi De Mysteries AEgyptiorum. in fol. Oxonii 1678)

The Sphinx of Gizeh, says the author of the treatise on the Mysteries, served as the entrance to the sacred subterranean vaults where one essayed the trials of initiation. This entrance was between the forward limbs. It was closed by a bronze door of which the spring was known only to the Magii.

In the belly of the Sphinx were dug corridors communicating with the subterranean portion of the Great Pyramid. These galleries were run into each other with so much art that, if one had entered without a guide, he would have been inextricably tangled in his wanderings and would have finally returned to the original entrance.

The two first initiates by rank of age, clothed in the grade of Thesmothete or Guardian of the Rites, had the mission of leading, at night, the postulant stranger that an unanimous vote admitted to the trials. This latter must submit himself to the discretion of his conductors. The aspirant must give himself up entirely to the direction of his guides, listen to their advice as to orders, and ask no questions. As soon as Memphis was left, his eyes were bandaged in order that he should not know the distance

traveled, nor the secret place to which they were conducting him.

Let us suppose now that the drama of the subterranean trials is occurring and let us follow them, step by step. The aspirant, his face veiled, is led to the foot of the Sphinx, the bronze door opens and closes without noise under the hand which has pressed the spring of its interior mechanism. One of the Guardians takes a lamp hanging on the wall and walks ahead to light the way; the other leads the aspirant by the hand down a spiral stairway of twenty-two steps. At the bottom of the last step another bronze door opens and closes, giving access to a circular hall. The inside of the door is like the stones of the walls and harmonizes so perfectly with them that when inside and the door is closed, it is impossible to tell where the entrance has been made. It is here that the scene of the trials begin.

The two guardians suddenly arrest the aspirant and make him believe that he is on the edge of an abyss into which he would be plunged with one more step. This abyss, they say, surrounds the temple of the mysteries and protects it from vulgar curiosity. "We are here too soon; our brothers have not yet lowered the draw-bridge across which the Initiates go to the Sacred Ground. Let us wait their coming, but if you value your <u>life</u> do not stir; cross your hands upon your breast

and do not take off the bandage from your eyes until the signal to advance shall be given you." The aspirant knows that he no longer belongs to himself, and that passive obedience is his only law if he would successfully pass the trials that await him;-trials that are to prove the worth of his spirit and the measure of control that he can exercise upon himself.

He has submitted to the conditions of obedience before putting himself en-route with his guides. He feels strong in his mind, in his Will, in his ardent desire to know the mysteries of which the key is promised to his ability and perseverance;-but however strong he may be he has senses, and his senses tremble at the threshold of the unknown.

While he braves against this first emotion, the guardians take from the altar two white linen robes, two belts, one of gold the other of silver, and two masks, one the head of a lion the other the head of a bull. The robe is the emblem of purity of the Magus; the gold is consecrated to the sun, the silver to the moon; the head of the lion symbolizes the Zodiacial sign that astrological language assigns for throne to the genius of the sun; the head of the bull symbolizes the sign in which the genius of the moon exercises its most potent influence. The guardians, dressed in these mysterious attributes, are thus the representatives of the two Egyptian

Genii, Pi-Rhe and Pi-Ish, who govern the evolution of the sun and moon; the two stars to which magic attributes the most direct action upon the creation, the dissolution, and the renewing of earthly creatures.

This symbolism expressed also, that the study of the laws of visible nature is the first degree of ascension toward the highest illumination of the mind. But the meaning of material signs will not be revealed to the aspirant until he has passed his trials.

As soon as the Thesmothetes are masked, a trap descents in the ground accompanied with a great noise. From the excavation issues a mechanical spectre; only half of his body is seen; he brandishes a scythe and a lugubrious voice cries from beneath the ground, "Grief and misfortune will come to the profane one, who disturbs the peace of the dead."

At the same time the bandage is snatched from the eyes of the postulant by one of the Thesmothetes. He finds himself face to face with three monstrous figures. If, notwithstanding the horror of that surprise, he does not faint when the frightful scythe is swept at him seven times only just escaping his neck,-the spectre disappears and the trap recloses.

The Thesmothetes unmask and congratulate him upon his courage,-"You have felt", they say, "the cold of deathly

steel and have not recoiled; you have looked upon the horror and your eyes have defied it; it is well. In your country you would have been regarded as a hero, but among us there is a virtue higher than physical courage; it is the humility that triumphs over pride. Are you capable of that victory over yourself?"

The Postulant, feeling that the physical proof is over, offers himself for the moral one. "Very well", they say, "you must crawl on your hands and knees until you reach the sanctuary where our brethern wait to give you science and power in exchange for humility. Will you submit to this painful journey?"

The Postulant again accepted; "Take then this lamp", added the initiators, "it is the image of the Eye of God, which follows us even when hidden from the eye of man; go without fear; you have only yourself to fear in the trial of solitude." While he received the lamp from one of the guardians, the other touched a secret spring which moved a bronze plaque. This revealed a low tunnel which could only be entered on the hands and knees. "Let this road,' said the Thesmothete, "be for you, the image of the tomb in which all must make their bed when the night of terrestrial life comes to reawake them, freed from the shadows of matter in the eternal dawn of the life of spirit. You have vanquished the spectre of death;

triumph now over the horrors of the sepulcher."

If the Postulant hesitated, the guardians neither reproached nor encouraged him. They waited in silence, only extending the right hand toward the opening, in sign of command to passive obedience. If the Postulant did not then obey, they reveiled his face to conduct him out of the sacred precincts. The law of Magism did not again permit him to renew the trial. His powerlessness was judged! If he submitted frankly, the Thesmothetes gave him the kiss of peace and wished him a good journey. As soon as his body had disappeared in the granite tube, the plaque of bronze that had opened to give him entrance, fell back to its place with a metallic noise and a far off voice cried: "Thus perish the fools who have coveted science and power."

These lugubrious words, that by a marvelous acoustic effect were re-echoed seven times, shook the mind of the Postulant. ('Would he be the victim of his imprudent confidence? Did the Magii condemn to death any stranger who aspired to penetrate their mysteries? But then, why had they not struck him down with the scythe? Why bury him alive? Why give him a lamp?)' Indecision was blended with terror as if to make him taste the menace of long agony. However he was still crawling along and remarked with growing alarm that the direction of the tunnel dipped more and more into the depths

of the earth. Where would this incline end and what would become of him if his lamp went out? He crawls, still crawls, then suddenly the tube seems to dilate,-to enlarge, the vault heightens but the inferior slant, still descending,-finishes at the edge of a vast crater, shaped in the form of a reverse cone, of which the sides are so highly polished that they seem in the trembling light of the lamp to be of steel. An iron ladder succeeds the tube and descends into the unsoundable depths.

In front, the unknown full of peril; behind, retreat interdicted, and between these two, an inertia full of anguish with death in perspective;-it was enough to render insane the most stoical philosopher. Reason, however, gave one last council;-it was to advance step by step to the limits of the possible. The iron ladder counted seventy eight steps; arriving at the lowest, the Postulant saw with renewed terror, that the cone terminated in a yawning well which drew him as if it were the secret of an implacable fate. Shivering in a supreme horror but calling to his aid the last force that despair can lend, he remounted several steps and looked closely about the short space which his lamp lighted. At the left, he saw a crevice unperceived in his descent. This crevice was of the breadth of a man. Holding onto the ladder with one hand and carrying his lamp before him with

the other , he saw into the crevice and perceived some steps. Without doubt it was a road, but where did it lead to? In any case it lead from the gulf. His first step would at least be a place of surety, a resting spot. Hope and faith reanimated the heart of the Postulant. He had, without divining the means, the instinct of a near deliverance. He reproached himself for having accused the Magii and recalled their warning: "Go on without fear, you have only yourself to dread in the trial of solitude."

After some minutes of reflection, which gave serenity to his mind, he raised himself and started on his way through the crevice, carefully planting his feet on each narrow step. This road turned spirally and pierced the rock like a screw. At the foot of the twenty-second step was a grating of bronze, across which the Postulant saw a long gallery sustained by sculptured Caryatides, representing twenty-four Sphinx, twelve on the right and twelve on the left. Between, each space separating two sphinx, the wall is covered by a frescoed painting representing personages and mysterious symbols. The twenty-two pictures face each other, two by two, and are lighted by eleven tripods of bronze arranged upon a line which parts in its length the middle of the gallery. Each tripod supports a crystal sphinx in which burns an asbestos wick at the surface of the embalmed oil.

A Magus, called Pastophore, guardian of the sacred symbols, came and opened the grating. "Son of earth", said he, smiling, "Welcome! You have escaped the snare of the abyss in discovering the road of the sages. Very few of the aspirants to the mysteries have, before you, triumphed over that trial; the others have perished! Since the Great Isis protects you, she will conduct you, I hope, safe and sound to the sanctuary where virtue receives its crown. I must not hide from you that other trials await, but it is permitted to me to encourage you by explaining these symbols, the knowledge of which creates about the heart of man an invisible armor. Come! Let us look together at these holy images. Listen closely to my words and if you can retain them in your memory, the kings of the world, when you remount to the earth, will be less powerful than you." Then passing in review, turn by turn, the twenty-two pictures of the gallery, the Postulant received from the Pastophore, the instructions which we are going to read.

The science of the Will, principle of all wisdom and source of all power, is contained in twenty-two Arcana or symbolic hieroglyphics. These attributes veil a sense and the whole comprises an absolute Doctrine which sums itself up in the mind by its correspondence with the letters of the sacred language, and with the numbers which are united to these

letters. Each letter and each number, when the look contemplates them or the word utters them, expresses a reality of the divine world, the intellectual world and of the physical world.

Each **Arcanum** rendered visible and tangible by one of these paintings is that formula of one law of human activity in its relation to material and spiritual forces in combination of which produce all of the phenomena of life.

This note is from a manuscript on THE TAROT, by Thomas H. Burgoyne, and from the TAROT of the BOHEMIANS, the most ancient book in the world, by Papus. The note is placed here because the 22 Arcana, in this initiation, correspond to the 22 Major Arcana of the Symbolical TAROT, the primitive book of ancient initiation.

That which is above is, analogically, the same as that which is below. There is but one law, one Agent, one Truth, one Word. All which is,--is the result of Quantities and Equilibriums.

All religions have preserved recollections of a primitive book written in figures by the Sages of the first ages of the world. These figures, simplified and vulgarized at later dates, furnished to writing its letters, to the world its characters,- and to Occult Philosophy and Astrology its mysterious signs and pentacles.

This book was the symbolical summary of the primitive tradition called the Kabbalah, and the 22 keys are the 22 letters of the primitive Kabbalistical Alphabet. The antiquity of this book is completely lost in the night of time:-vestiges of it are to be found among all peoples of the world. It is symbolical and its combinations adapt themselves to all the marvels of Creative Spirit. Altered in its passage through the ages, it has, however, preserved its types and the most important of its primitive figures and so constitutes, in its grand chain of sequences a complete system of Hieroglyphical and Kabbalistical Science.

Similar to the ordinary playing cards used today, the TARO had 4 suits, Sceptres (clubs), Cups (hearts), Swords (spades), and Pentacles (diamonds). Each suit had cards numbered 1 to 10

and 4 picture cards, King, Queen, Chevalier and Valet. To these were added 22 Symbolical Keys, making 78 cards, which are all that exist today.

SUMMARY: TARO CARDS
10 Numbered cards
4 Picture cards
14 Cards in each suit
There are 4 suits, so
14 x 4 = 56 cards
Symbol-
ical
keys - - 22
TOTAL--- 78

SUMMARY: CONVENTIONAL PLAYING CARDS
10 Numbered cards
3 Picture cards
13 Cards in each suit
There are 4 suits, so
13 x 4 = 52 cards

So every time you play a game of cards you are feeling cards which had their origin in the ancient mystic TARO cards. The Egyptian priests used these cards, along with their understanding of the stars to fortell the future.

Originally there were 29 Esoteric Keys, plus the seal of Metron, used in the HIGHEST initiation, making a total of 108 cards (pages), or the magic 9. One, plus 0, plus 8 is 9.

SUMMARY: 78 TARO cards
29 Esoteric Keys
1 Seal of Metron
108 Cards (pages) THE MAGIC 9.

Arcanum I.(ℵ)Letter Alohim (A) Number 1.

A--I expresses in the divine world Absolute Being which contains and from which emanate the infinity of possibilities.

In the intellectual world, Unity, Principle and Synthesis of numbers and the Will, principle of the acts.

In the physical world, man the highest placed of relative beings, is called upon to raise himself by a perpetual expansion of his faculties in the concentric spheres of the Absolute.

The Arcanum I is expressed by a Magus,type of the perfect man,-that is to say in full possession of his moral and

physical qualities. He is represented standing;-it is the attitude of the Will that precedes action. His robe is white, image of purity, original or reconquered. A serpent biting his own tail serves him for a girdle,-it is the symbol of eternity. His forehead is girt with a circle of gold. Gold signifies light, and the circle expresses the universal circumference in which gravitate all created things. The right hand of the Magus holds a sceptre of gold, sign of command. He raises it toward heaven in sign of aspiration to science,-to wisdom,-to force. The left hand extends the index finger to the earth to show that the mission of the perfect man is to reign over the material world. This double gesture also expresses that the human Will should reflect the divine Will in order to produce good and to prevent evil. Before the Magus upon a cubic stone are placed a cup, a sword and a shekel, a piece of gold money in the center of which is engraved a cross.

The cup signifies the mixture of the passions which contribute to happiness or unhappiness, according as we are their masters or their slaves. The sword signifies work, the struggle which traverses obstacles and trials which sorrow submits us to. The Shekel, sign of determined value, symbol of realized aspirations, works accomplished;-shows the sum of power conquered by the perseverence and efficiency of

the Will. The cross, seal of the Infinite by which the sheckel is marked, announces the future ascension of that power in the spheres of the future.

Remember, then, son of earth that man should, like G O D, act without ceasing. To Will nothing and to do NOTHING is more fatal than to Will and do ill. If the Magus should appear in the prophetic signs of thy horoscope,-it announces that a firm Will and faith in yourself, guided by reason and a love of justice will conduct you to the end that you wish to attain, and will preserve you from the perils of the way.

Arcanum II. (ב) Letter Beinthin (B) Number 2

B--2 expresses in the divine world the consciousness of the Absolute Being which embraces the three terms of all manifestation; the past, the present, and the future. In the intellectual world the Binary reflection of unity; Science, perception of things, visible and invisible.

In the physical world, woman, the mould of man,-uniting herself with him in order to accomplish an equal destiny.

The Arcanum II is expressed by a woman seated at the threshold of Isis, between two columns. The column on her right is red. This color signified pure spirit and its ascension over matter. The column on her left is black and signifies the captivity of spirit in matter. The woman is crowned by a tiara, surmounted by a lunar crescent and

enveloped in a veil, the folds of which fall over her face. She wears upon her bosom a solar cross and carries upon her knees an open book which she half covers with her mantle. This symbolic ensemble personifies occult science which awaits the Initiate at the threshold of the sanctuary of Isis in order to tell to him the secrets of universal nature. The solar cross (analogous to the Hindu Lingum, which is the figurative sign of the union of the two sexes), signifies the fecundation of matter by spirit. It expresses also, as seal of the Infinite, that knowledge comes from G O D ,-and that it is without boundaries as is its source.

The veil enveloping the tiara, and falling over the face, announces that truth hides itself from the gaze of profane curiosity.

The book, half hidden under the mantle, signifies that the mysteries are revealed only in solitude to the sage who meditates in silence in the full and calm possession of himself.

Remember, thou son of earth, that the mind is enlightened in seeking G O D with the eyes of the Will. G O D has said "Let Light Be" and Light inundated space. Man should say "Let Truth show itself and good come to me." And if a man possesses a healthy Will, he will see the truth shine,-and guided by it will attain all to which he aspires!

If Arcanum II appears in thy horoscope, strike resolutely at the door of the future and it will open to you; but study for a long time the way you should enter. Turn your face toward the sun of justice and the knowledge of the True will be given you. Keep silent in regard to your intention, so as not to be influenced by the contradictions of men.

Arcanum III. (ג) Letter Gomer. (G) Number Three. G--III. Expresses in the divine world, Supreme Power, balanced by eternally active intelligence and absolute wisdom.

In the intellectual world, the universal fecundity of Being.

In the physical world, Nature in labor, the germination of acts,-which must hatch from the Will.

The Arcanum III is figured by a woman, seated in the center of a radiant sun; she is crowned with twelve stars and her feet rest upon the moon. It is the personification of universal fecundity. The Sun is the emblem of creative power. The Starry crown, symbolized by the number twelve; those houses or stations which the Sun travels through from year to year about the Zodiacal Zone. This woman, celestial Isis or Nature, carries a sceptre surmounted by a globe. It is the sign of her perpetual action upon all things born or to be born. In the other hand she carries an eagle, symbol

of the heights to which the flight of the spirit can raise itself. The moon, placed under her feet, figures the lowness of matter and its domination by spirit.

Remember, thou son of earth, that to affirm what is true and Will what is just is already to create it;-to affirm and Will the contrary is to vow oneself to destruction. If the Arcanum III is shown among the prophetic signs of thy horoscope, hope for success in thy enterprises;-provided thou knowest how to unite the activity which fecundates to that rectitude of mind which will make thy works bear fruit.

Arcanum IV. (⊢( ) Letter Denain (D) Number 4. D--4 Expresses in the divine world, the realization, perpetual and hierarchic,-of the virtualities and efficacies contained in Absolute Being.

In the intellectual world, the realization of the ideas of contingent Being; by the four-fold labor of the mind, Affirmation, Negation, Discussion, and Solution.

In the physical world, the realization of acts;-directed by the knowledge of Truth, the love of Justice, the force of the Will, and the works of the Organs. The Arcanum IV is figured by a man,-on his head is a crowned helmet. He is seated upon a cubic stone; his right hand raises a sceptre and his right leg bent, rests upon the other in the form of a cross. The cubic stone, image of the perfect

solid, signifies the human work accomplished. The crowned helmet is an emblem of the force which has conquered power. This ruler is in possession of the sceptre of Isis, and the stone which serves him as a throne signifies the matter he has vanquished. The cross, traced by the position of his legs, symbolizes the four elements and the expansion of human power in all senses.

Remember, thou son of earth, that nothing can resist a firm Will,-which has for a lever, the knowledge of the true and the just. To combat, in order to secure its realization, is more than a right,-it is a duty. The man who triumphs in that struggle only accomplishes his earthly mission; he who succumbs in devoting himself to it, gains immortality.

If the Arcanum IV appear in thy horoscope, it signifies that the realization of thy hopes depends upon a Being more powerful than thyself. Seek to know H I M and thou wilt have H I S support.

Arcanum V (♉) Letter Eni (E) Number 5

E--V expresses in the divine world universal Law, regulator of the infinite manifestations of Being in the unity of substance.

In the intellectual world religion,-the relation of the Absolute Being to the relative being, of the Infinite to the finite.

In the physical world Inspiration, communicated by the vibrations of the astral fluid. The trial of man, by liberty of action,-in the impassible circle of universal Law.

The Arcanum V is figured by the image of the hierophant, master of the sacred mysteries. This prince of the occult doctrine is seated between two columns of the sanctuary; he leans upon a cross of three bars, and with the index finger of his right hand he traces upon his chest,-the sign of silence; at his feet two men are prostrated,-one dressed in red, the other in black. The hierophant, supreme organ of sacred science,-represents the genius of the good inspirations of the mind and conscience. His gestures invites you to meditation, in order to hear the voice of heaven in the silence of the passions and the instincts of the flesh. The right column symbolizes divine Law, that on the left symbolizes the liberty to obey or disobey. The cross with three bars is the emblem of G O D , penetrating three worlds in order that birth may be given to all the manifestations of universal life.

The two prostrated men,-the one red, the other black, figures the genii of light and shadow, and both obey the master of the Arcana.

Remember, thou son of earth, that before saying of a man that he is fortunate or unfortunate,-thou must know the use

to which he has put his Will, for every man creates his life in the image of his works. The genius of good is at thy right, that of evil at thy left; their voices can be heard only by thy conscience. Withdraw into thyself and it will reply to you.

Arcanum VI (ℨ) Letter Ur (U.V.) Number 6.

U.V.--VI expresses in the divine world the knowledge of good and evil.

In the intellectual world, the balance of liberty and necessity: in the physical world,-the antagonisms of natural forces, the linking of cause and effect. The Arcanum VI is figured by a man standing motionless at the angle formed by the junction of two roads. His looks are fixed on the ground, his arms are crossed upon his chest. Two women,-one at his right, the other at his left, each place a hand on his shoulder, showing him one of the two roads. The woman placed at his right has a circle of gold about her brow, she personifies virtue. The one on the left is crowned with a vine branch full of leaves,-she represents vice, the temptress. Above and back of this group;-the genius of justice, hovering in a flashing auriole, draws his bow directed toward vice,-the arrow of punishment.

Remember then, son of earth, that for the most part of men the attraction of Vice has greater prestige than the austere

beauty of Virtue. If the Arcanum VI appears in thy horoscope, take care of thy resolutions. Obstacles bar before Thee, the path thou wouldst pursue; contrary chances hover over Thee and thy Will wavers between two opposite parts. Indecision is, above all else, worse than a bad choice. Advance and recoil, but do not hesitate, and know that a chain of flowers is more difficult to break than a chain of iron.

Arcanum VII () Letter Zain (Z) Number 7.

Z--VII expresses in the divine world the septenary, the domination of spirit over matter. In the intellectual world the Sacerdocy and the Empire; in the physical world submission of the elements and forces of matter to the intelligence and forces of man.

Arcanum VII is figured by a war chariot of square form, surmounted by a starry canopy sustained by four columns. Upon this chariot advances a conqueror, armed in a cuirass and carrying both sword and sceptre. He is crowned with a circle of gold from which rise three pentagrams, or golden stars with five points. The square car symbolizes the work of the Will that has vanquished all obstacles. The four columns of the starry canopy figure the four elements which have submitted to the master of the sceptre and the sword. Upon the square face which the front of the chariot presents, is traced a sphere, sustained by two out-spread wings, sign of

the unlimited exaltation of human power in the infinitude of space and time. The crown of gold on the forehead of the conqueror, signifies the possession of intellectual light which makes clear all the arcana of fortune. The three stars which rise from it symbolize power, balanced by intelligence and wisdom. Three square rules are traced upon the cuirass, they signify the rectitude of judgement, of Will and of action which guides the force of which the cuirass is the emblem. The high held sword is the sign of victory; the sceptre surmounted by a triangle, symbol of spirit; by a square, symbol of matter; by a circle, symbol of eternity which signifies the perpetual domination of intelligence over the forces of nature.

Two sphinx, one white the other black, are harnessed to the car. The white symbolizes good, the black symbolizes evil:- one conquered, the other vanquished. Both have become the servitors of the Magus who has triumphed over every temptation and every trial.

Remember then, son of earth, the empire of the world belongs to them that possess the sovereignty of the spirit,- that is to say, the light which makes clear the mysteries of life. In breaking through obstacles thou wilt crush thine enemies, and all thy wishes will be realized if thou attack the future with audacity, armed with the consciousness of

thy right.

Arcanum VIII (ℸ) Letter Helitha (H) Number 8.

H--VIII expresses in the divine world absolute justice; in the intellectual world attraction and repulsion; in the physical world relative justice, fallible and limited, which comes from man.

Arcanum VIII is figured by a woman, seated upon a throne, her forehead encircled with a crown of lance-heads; she holds in her right hand a sword, the point raised; in her left hand is a balance. It is the ancient symbol of justice, which weighs all acts and which opposes to evil as a counter-weight, the sword of expiation. Justice, emanating from G O D , is the equilibrating reaction which reconstitutes order,-that is to say, equilibrium between right and wrong. The sword is here a sign of protection for the good and a menace for the wicked. The eyes of Justice are covered with a bandage to show that she weighs and strikes without taking into account the conventional differences that men have established for themselves.

Remember then, son of earth, that to be victorious over thyself and dominate obstacles is but a part of the human task. To accomplish it entirely, thou must establish equilibrium between the forces that thou hast brought into play. All action produces its reaction. The Will should

forsee the shock of opposite forces in order to temper or annul them. The future is balanced between good and evil. An unbalanced mind resembles an abortive sun.

Arcanum IX () Letter Thela (T. H.) Number 9.

T.H.--IX expresses in the <u>divine</u> world absolute wisdom; in the <u>intellectual</u> world, prudence, direction of the Will; in the <u>physical</u> world, circumspection, guidance of acts.

The Arcanum IX is figured by an old wanderer leaning on a staff and carrying before him a lighted lamp which he half conceals under his cloak. This old man personifies experience acquired in the journey through life. The lighted lamp signifies the light of intelligence which should be thrown upon the past, the present, and the future. The mantle which half conceals it signifies discretion. The staff signifies the support which <u>prudence</u> lends to the man who keeps his own council.

Remember then, son of earth, prudence is the armor of the wise; circumspection will make him avoid snares and abysses and forsee treason. Take it for thy guide in all thy actions, even the <u>least</u>. Nothing is indifferent here below. A pebble can overturn a chariot of the master of the world. Remember that speech is silver, but silence is gold.

Arcanum X () Letter 10JTNI (I.J.X.) Number 10

I.J.X. X. expresses in the <u>divine</u> world the active principle

which vivifies all beings; in the intellectual world the governing authority; in the physical world good or evil fortune.

Arcanum X is figured by a wheel suspended upon its axis between two columns. At the right Hermanubis, genius of good,-strives to mount to the summit of the circumference. At the left, Typhon, genius of evil is precipitated. The Sphinx in equilibrium on this wheel, holds a sword in the claws of a lion. It personifies destiny, always ready to strike to the right or to the left and which, according as the wheel turns under its impulsion,-raises the humble and lowers the proud.

Remember then, son of earth, that for power thou must Will, that is Will strongly; thou must Dare, that to dare with success, thou shouldst know how to be silent until the moment of action, and in order to maintain thyself upon the heights of life, if thou reachest them, thou shouldst have learned how to sound, with a look and without dizziness, the vastest depths.

Arcanum XI. (ל) Letter Caitha, (C.K.) Number 20

C.K.--20 expresses in the divine world the principle of force, spiritual or material; in the intellectual world, moral force; in the physical world, organic force.

Arcanum XI is figured by the image of a young girl who

closes without effort, and with her hands,-the jaws of a lion; it is the image of the force,-that faith in ones self, which the innocence of life will give.

Remember then, son of earth, that for power one must believe in ones own ability. Advance with faith to become strong. Impress silence upon the weaknesses of the heart. Thou must study duty, which is the rule of right, and practice justice as if you loved it.

Arcanum XII (3) Letter Luzain, (L) Number 30.

L.--30 expresses in the divine world, the revealed law. In the intellectual world, the teaching of duty; in the physical world,-sacrifice.

Arcanum XII is figured by a man suspended by one foot to a gallows which is placed upon two trees, each having six cut branches. The hands are tied behind his back and the fold of his arms forms the base of a reversed triangle, of which his head is the summit. It is the sign of violent death, coming unexpectedly by accident or in expiation of a crime,-or accepted through heroic devotion to truth and justice. The twelve cut branches signify the extinction of life, the destruction of the twelve houses of the horoscope. The triangle with the summit reversed symbolizes a catastrophy.

Remember then, son of earth, that sacrifice is a divine law from which none are exempted, but expect any ingratitude

from men. Always hold thy soul in readiness to render its account to the eternal, for if the Arcanum XII appear in thy horoscope, a violent death will spread its snares upon thy way; but if the world attempts the earthly life do not die without accepting, with resignation,-this decree of G O D , and without pardoning thy cruelest enemies FOR WHOSOEVER DOES NOT FORGIVE HERE BELOW WILL BE CONDEMNED IN THE NEXT LIFE TO AN ETERNAL SOLITUDE.

Arcanum XIII. (40) Letter, Mataloth. (M) Number 40 M,--40 expresses in the divine world the perpetual movement of creation, destruction, and renewing; in the intellectual world, ascension of the spirit into Divine spheres; in the physical world, natural death, that is to say, transformation of human nature at the end of its last organic period.

Arcanum XIII is figured by a skeleton reaping heads in a field from which springs the hands and feet of men. The scythe progresses in its work. It is the emblem of the perpetual destruction and rebirth of all forms of being in the domain of time.

Remember then, son of earth, that terrestrial things are of short duration and that the highest powers are reaped as the grass of the fields. The dissolution of thy organs will come sooner than thou expectest. But do not dread it, for death is but the parturition of another life. The universe reabsorbs

without ceasing all which spring from her bosom, that has NOT spiritualized itself. But the releasing of ourselves from material instincts by a free and voluntary adhesion of our soul to the laws of universal movement constitute in us the creation of a second man, a celestial man, and begins our immortality.

Arcanum XIV () Letter Nain. (N) Number 50. N,--50 expresses in the divine world, the perpetual movement of life; in the intellectual world, the combination of ideas which create the moral life; in the physical world, the combination of the forces of nature.

Arcanum XIV is figured by the genius of the Sun holding two urns, and pouring from one to the other the conducting juice of life. It is the symbol of the combinations which are working without cessation in all the kingdoms of nature.

Son of earth, consult thy forces, not to recoil at thy works, but in order to wear out obstacles, as water, falling drop by drop, wears away the hardest stone.

Arcanum XV () Letter Xiron. (X) Number 60. X,--60 expresses in the divine world, predestination; in the intellectual world, mystery; in the physical world, the unforseen fatality.

Arcanum XV is figured by Typhon, genius of catastrophies, rising from a flaming gulf and shaking his torches above two

men chained at his feet. It is the image of fatality which bursts in certain lives like the eruption of a volcano, and which envelopes the great as well as the little, the strong as well as the weak,-the most dextrous as well as the unforseeing in equal misfortune. Whoever thou mayest be, son of earth, look at the old oaks that have defied the lightening and that the lightening has brought down after a century of immunity. Cease to believe in wisdom or Thy force if G O D has not permitted thee to seize the key of the Arcanum which chains fate.

Arcanum XVI () Letter Olelath, (O) Number 70. O,--70 expresses in the <u>divine</u> world, the chastisement of pride. In the <u>intellectual</u> world, the fainting of the mind which attempts to penetrate the mystery of G O D. In the <u>physical</u> world, the ruins of fortune.

Arcanum XVI is figured by a tower, which the lightening has unroofed. A crowned, and an uncrowned man are thrown from its heights with the rest of the debris. It is the symbol of the conflict of material forces which can grind the great as the little, kings as well as their subjects. It is also the emblem of rivalries which end in nothing but a common ruin, sterile projects, hopes that are extinguished, enterprises that fail, ambitions frustrated,-death by catastrophy.

Arcanum XVII (15) Letter Pilon, (F.P.) Number 80 F.P.--80, expresses in the divine world, immortality. In the intellectual world, the interior light which illumines the spirit. In the physical world hope.

Arcanum XVII is figured by a blazing star of eight rays surrounded by seven other stars, hovering over a nude young girl, who pours upon the arid earth, the fluids of universal life contained in the two cups, one of gold, the other of silver. Near her, a butterfly rests on a rose. This young girl is the emblem of hope which sheds its dews on our saddest days. She is nude, signifying that hope remains to us when despoiled of all else. Above this figure, the blazing star of eight rays, symbolize the apocalypse of destiny closed with the seven seals that are the seven planets represented by seven other stars. The butterfly is the sign of resurrection beyond the tomb.

Remember then, son of earth, that hope is the sister of faith. Shed thy passions and thy errors in order to study the mysteries of true science and the key will be given you; then a ray of divine light will break from the occult sanctuary in order to dissipate the shadows of thy future and show thee the way of HAPPINESS. Whatever may happen in thy life, never injure the flowers of hope and you will gather the fruits of faith.

Arcanum XVIII ( ) Letter Tsaidi (T.S.) Number 90.

T.S.--90 expresses in the divine world, the abysses of the Infinite. In the intellectual world, the shadows which envelop the spirit when it has submitted itself to the rule of the instincts. In the physical world, deceptions and hidden enemies.

Arcanum XVIII is figured by a field that the half-veiled moon lights with a faint twilight. A tower is raised upon each border of a path which looses itself in the desert of the horizon. Before one of these towers is a squatting wolf; before the other a dog barking at the moon; between these two animals crawls a crawfish. These towers symbolize the false security which see not hidden perils that are more redoubtable than seen perils.

Remember then, son of earth, that whoever braves the unknown, does it at his peril. Hostile minds, figured by the wolf, will surround him with ambushes; servile minds, figured by the dog, will hide their treason under base flatteries; and lazy minds, figured by the rampant crawfish, will pass unmoved by his ruin. Observe, listen, and know how to be silent.

Arcanum XIX ( ) Letter Quitolath (K.Q.) Number 100

Q,--100 expresses in the divine world, the supreme heaven. In the intellectual world, the sacred truth. In the physical

world, peaceable HAPPINESS.

Arcanum XIX is figured by a radiant sun, lighting two little children, image of innocence, who hold each other by the hands in the midst of a circle enameled with flowers; it is the symbol of the happiness that simplicity of life and moderation of desires will give.

Remember then, son of earth, that the light of the mysteries is a redoubtable fluid, put by nature at the service of the Will; she lights those who know how to direct her; she strikes down with a thunder-bolt, those who ignore her power or who abuse it.

Arcanum XX () Letter Rasith (R) Number 200.

R,--200, figures the passage of earthly life to the future life. A genius sounds the trumpet above a tomb which opens. A man, a woman and a child, collective symbol of the human trinity, rise from their funeral couch. It is the sign of the change that is the end of everything, good as well as evil.

Remember then, son of earth, that all fortune is changeable even that which appears the most stable. The ascension of the soul is the fruit that it should draw from the successive trials. Hope in suffering, but <u>mis</u>trust thyself in <u>prosperity</u>. Go <u>not</u> asleep in idleness or forgetfulness. At an unknown moment, the wheel of fortune will turn, thou wilt

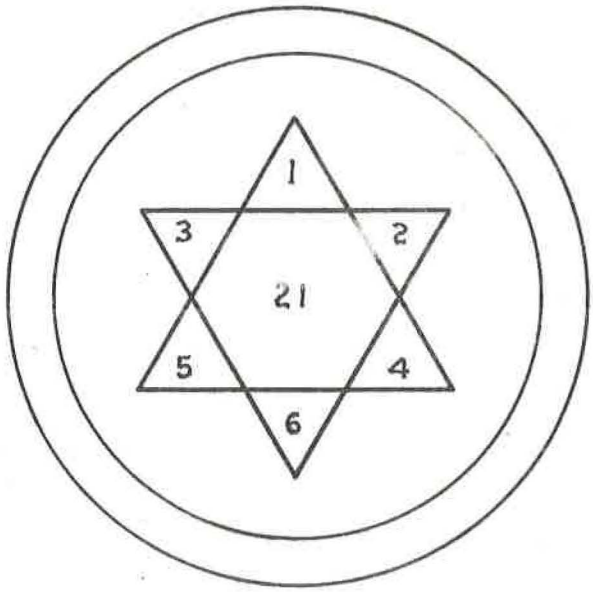
be raised or lowered by the Sphinx.

Arcanum XXI (ש) Letter Sichen (SH) Number 300

This supreme Arcanum of Magism is figured by a crown of golden roses surrounding a star and placed in a circle, about which is ranged at equal distances, the head of a man, the head of a bull, the head of a lion and the head of an eagle.

MAN

BULL



EAGLE

LION

It is the sign decorating the Magus who has arrived at the highest degree of initiation and put by that degree, in possession of a power of which the ascensional degrees have no other limits than those of his intelligence and wisdom.

Remember then, son of earth, that the empire of this world belongs to the empire of LIGHT and that the empire of Light is the throne that G O D reserves to the sanctified Will.

Happiness is for the Magus, the fruit of the knowledge of

good and evil, but G O D does not permit us to gather this imperishable fruit until man is sufficiently master of himself, to approach it without coveting.

Arcanum XXII () Letter Thoth, (T) Number 400.

T--400, figures the punishment which follows all sin. You see here a blind man, carrying a full wallet and who is going to stumble against a broken obelisque, upon which is resting a crocodile with gaping jaws. This blind man is the symbol of the man who has made himself the slave of matter. His bundle is filled with his errors and his faults. The broken obelisque figures the ruin of his works. The crocodile is the emblem of implacable fatality and of inevitable expiation.

LET US NOW SUM UP THE TWENTY-TWO ARCANUMS BY TWENTY-TWO TITLES WHICH THE SYMBOLS EXPRESS.

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1st., The first is named the Magus and symbolizes the Will.

2nd., Door of the occult sanctuary, and symbolizes the knowledge which should guide the Will.

3rd., Isis, Urania, and symbolizes the action which should manifest the Will united with knowledge.

4th., Cubic Stone, and symbolizes the realization of human acts, the accomplished work.

5th., The Master of Arcanums, and symbolizes the inspiration which man receives from occult powers.

6th., The two ways, and symbolizes the trial to which all wills are submitted in the presence of good and evil.

7th., The chariot of Osiris, and symbolizes the victory, that is to say, the choice of the good, which is the fruit of truth and justice.

8th., Themis, who symbolizes equilibrium by analogy with the balance, which is the attribute of justice.

9th., The veiled lamp, and symbolizes prudence which maintains equilibrium.

10th., The Sphinx, which symbolizes fortune, happy or unhappy, accompanying every life.

11th., The conquered lion, which symbolizes force, which man is called to conquer by the development of his moral and intellectual faculties.

12th., Sacrifice, and symbolizes violent death.

13th., The Scythe, which symbolizes the transformation of man, that is to say, his passage to the future life by natural death.

14th., The Solar Genius, which symbolizes the initiative man by Will, Knowledge and Action combined.

15th., Typhon, and symbolizes Fatality which often strikes us with unforseen blows.

16th., The Lightning struck tower, which symbolizes ruin under all aspects that that idea can be presented.

17th., The Star of the Magus, and symbolizes Hope, which leads to salvation by faith.

18th., The twilight, and symbolizes the deceptions, which teach us our feebleness.

19th., The shining light, which symbolizes terrestrial happiness.

20th., The awakening of the dead, which symbolizes that renewing which changes good into evil, or evil into good in the series of trials encountered in every career.

21st., Is named the crown of the Magii, and symbolizes recompense awarded all men who fulfill their earthly mission, by reflecting some traits of the image of G O D .

22nd., The crocodile and symbolizes expiation of errors or voluntary faults.

In uniting successfully, the twenty-two significations which emanate from these symbols, their ensemble is summed up in the term; the synthesis of MAGIC.

The human Will (1), enlightened by Science (2), and manifested by Action (3), creates Realization (4), of a Power which it uses or abuses, according to good or bad Inspiration (5), in the circle which has been traced for it by the laws of universal order. After having surmounted the

Trial (6), which has been imposed by divine Wisdom, he will enter by his Victory (7), in possession of the Work it has created, and constituting his Equilibrium (8), upon the axis of Prudence (9), he will rule the oscillations of Fortune (10). The Force (11), of man sanctified by Sacrifice (12), which is the voluntary offer of himself upon the alter of devotion or expiation, triumphs over death. And his divine TRANSFORMATION (13), raising him beyond the tomb into the serene regions of infinite progress, opposes the reality of Initiative (14), to the eternal falsehood of Fatality (15). The course of time is measured by Ruins (16), but beyond every ruin one sees, reappears the dawn of Hope (17), or the twilight of Deception (18). Unceasingly, man aspires to that which ever flies from him and the Sun of HAPPINESS (19), will only rise for him beyond the tomb after the renewing of his being by death, which opens to him a higher sphere of Will, intelligence and action (20). On the contrary E V E R Y Will which unites itself to G O D in order to manifest truth and work justice, enters even in THIS life, into participation of divine power over beings and things, recompense eternal of freed spirits (21). Every Will that lets itself be governed by the instincts of the body, abdicates its liberty and is vowed to expiation of its error or fault (22).

In finishing these words, the Pastophore conducted the Postulant to the bottom of the gallery of the Arcanums and opened a door giving access under a new vault, narrow and long, at the end of which roared a terrific fire. Before this terrible sight, the Postulant trembled, "Where am I going?" he asked in a stifled tone, "This is a peril without issue save death." "Son of earth," replied the Pastophore,- "peril and death never frighten but fools. If you are a coward, why do you come here? Look at me! I have crossed that flame as if it were a bed of roses."

Encouraged by the smile on the lips of the Magus, the Postulant was reassured, and began to walk forward while behind him closed the gallery of the Arcanums. Reflection, which followed his first emotion, recalled to him that the instructions he had just received would be useless to a man about to perish. He was ignorant how this new trial would finish; but then, had he forseen the end of his former trials?

Gradually, as he approached the barrier of fire, his confidence increased; and as he looked, the peril diminished. The furnace was reduced to an optical illusion, created by the interlacing of resinous wood disposed checker-wise upon bars, in the midst of which was a road. He ran without fear along it. But suddenly before him the vaulted avenue ended

in a stagnant lake, whose wide surface covered depths of which he was ignorant. Behind him, falling from the vault, cascades of bituminous oil fell upon the flame;-the furnace had become a reality!

Pressed thus between this curtain of flame which cut off all retreat, and the water which perhaps concealed some snare, he was forced to undertake the passage of the only one which offered him some chance. He entered the dark water. At each step the waters seemed to rise. They gained his chest! Higher--- They reached his chin:-one step more and he would be SUBMERGED!!!

But the light of the furnace shining on the water showed him that he had reached the middle of the lake. He felt the bottom---he stepped forward and began to mount---on the opposite banks, he saw a flight of stairs leading to a platform, three sides of which were covered by a high arch. On the farthest wall, was outlined a bronze door which appeared to be divided into two by a small bronze column-putting out from which- was a lions head, the jaws holding a ring. The door was closed. The Postulant, dripping with water and perishing with cold;-with difficulty, climbed the stairs. On attaining the platform, he was astonished to find it of resounding metal. He stopped near the door in order to collect himself. Beyond the waters through which he

had come, the light of the furnace gradually faded, until it was completely extinguished. Obscurity reigned again under these unknown vaults. Silence is full of horror; no one appeared. How could he go on? How return? But behold! a mysterious voice is again heard, "To stop", said the voice, "is to perish. Behind you is death,-before you salvation."

One can divine the anxiety of the poor Postulant. Pressed by terror, he touched,-while shivering in the darkness,-the sculptures of the bronze doors to see if he could find a secret spring which would open them. He remembered the ring in the jaws of the lion, of which the inferior part figured the head of a serpent biting its own tail, and he thought to himself, that perhaps, that was a species of hammer, which by raising and then letting it fall, would resound on the bronze door.

Hardly however, had he seized it with both hands, when the metallic floor on which he was standing, sunk from beneath him,- leaving him hanging in the air. This trial was, in appearance very dangerous, for the Postulant might let go of the ring. But the Magii had forseen this accident. The depths into which the platform had sunk was divided by many nets, stretched horizontally, which the weight of the falling man would break,-one by one. This simple precaution sufficed to soften the fall, and besides several Pastophors held

themselves in readiness to receive the Postulant in their arms. If he had not fallen, the platform immediately rose again and resumed its old place. The Postulant could again stand on it. As the bronze door opened before him, the chief of an escort, composed of twelve Neocores (preservers of the Sanctuary), made him again blindfold his eyes. Then they led him, by the light of torches, along the last galleries which extended from the Sphinx to the great Pyramid. These galleries were closed, from space to space by secret doors which only opened after a secret word and sign was given, closing immediately after admitting their passage.

The college of Magii awaited the Postulant in a crypt, dug in the heart of the pyramid. Upon the walls of that crypt were symbolic pictures, representing the fourty-eight (48) genii of the year, the seven (7) genii of the planets, and the 360 genii of the year. It was an imaged Bible of which the pictures; divided by sheets of gold, contained all the traditions that Magism had received from Hermes Thoth,-the great revealer. All sacerdotal science was written beneath each picture, but this writing could only be read by the initiates to whom the Hierophant confided the key of the mystic alphabet,-which they swore never to reveal. The same oath also bound all the adepts from the Zelatens (title of the first grade), to the Rosicrucian (title of the ninth grade), who

had received the seal of supreme initiation.

At the four angles of the crypt, stood four bronze statues, posed on triangular columns. The first statue figured a man, the second a bull, the third a lion, and the fourth an eagle,-the symbolic divisions of the Sphinx. On the head of each figured a receptacle in the form of a crown, contained a light. Seven lamps with three branches, suspended from the vault from the angles of a golden rose of seven rays, completed the illumination. The Hieophant, dressed in purple, the forehead girt with a circle of gold from which flowered seven stars, occupied a silver throne, raised upon a platform in the center of the assembly.

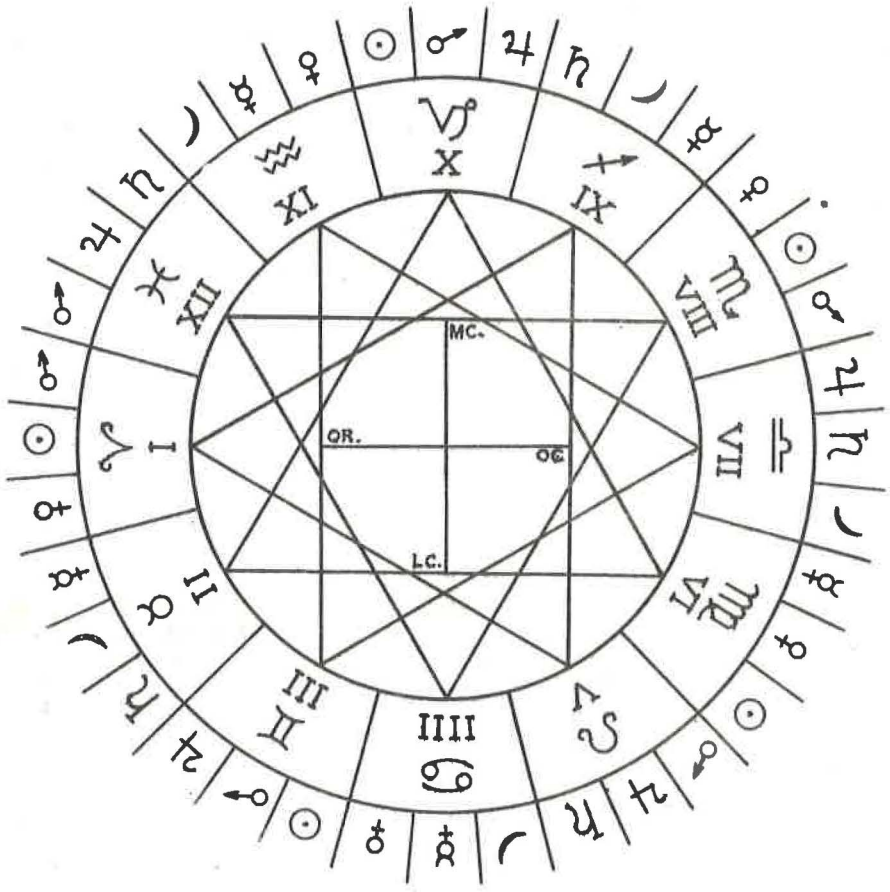
The other Magii, in white alb (a priests garment), with circles of gold without the stars, were arranged in triple semi-circles at his right and left, upon seats less elevated. Behind this Hierophantic throne, under a purple canopy, appeared a colossal statue of Isis (personification of Nature) composed of an alloy of lead, a metal consecrated to Rempha, planetary genius of Saturn; tin, consecrated to Pre-Zeous, genius of Jupiter; iron, consecrated to Ertosi, genius of Mars; gold, consecrated to Pi-Rhe, genius of the Sun; copper, consecrated to Suroth, genius of Venus; fixed mercury, consecrated to Thoth, (or Pi-Hermes) genius of Mercury; of silver, consecrated to Pi-Ish, genius of the moon.

Isis wore a triangular diadem of silver with an aigrette of twelve rays. Upon her breast was a golden rose, figuring the universal sphere, in the center of a cross of the same metal, marking by the direction of its branches,-the four cardinal points of the earth, and the avenues of the infinite heights, depths, and width. The two arms of the statue were extended a little in front of the body, and their separation measured the base of an equilateral triangle, having for a summit the height of the forehead. The hands were open, and each one projected toward the earth, five rays of gold; for these ten rays, and the twelve of the head aigrette, recalled the twenty-two arcana previously described.

Before the Hierophant, in the middle of the crypt, was a large silver table of circular form, upon which was engraved this theoretical figure of the horoscope.

South

East



West

North

EXPLANATION

Inside the center circle, Angles of configuration.

I, II, III, etc.: Roman numerals, Houses of the Zodiac.

♈ ♉ ♊ ♋ , etc.: Signs of the Zodiac in their houses; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

♂ ☉ ♀ ☿ etc.: Signs of the Planets; Mars, Sun, Venus, Mercury, Moon (Earth), Saturn, and Jupiter.

The table was supported by twelve Cariatides, each figure being the emblem of one of the signs of the zodiac. The same signs were also engraved in monograms upon a large circle of gold, set in a groove running around the table. This circle, divided in twelve parts, and put in motion by a catch wheel, turned as desired to bring any one of the twelve signs to the east that corresponded to the precise time of some birth. In the center of the table a pivot was raised, traversing the heads of seven moveable needles, each one made of the metal consecrated to the planetary genius that it represented. When the zodiacial circle was fixed, the planet designated by each needle was directed upon a point determined by magical calculations.

The Orient and the Occident of the Uranographic Planisphere was marked by two stands of bronze, on which at breast height, were two tablets plastered with wax, upon which the observing Magus traced the results of his study. This study constituted the supreme trial of initiation. The candidate received from the hand of the Hierophant the subject of a horoscope to trace and explain, while standing there before the assembled college, and it was necessary that he could acquit himself of that task without committing a single error, under pain of seeing the day of his admission to the ranks of the Rose-Cross indefinitely adjourned.

But let us return now to our Postulant, whose tribulations have not yet been finished. In a half-drowned state, dripping with water and made feverish by the agitation of all his faculties, physical and moral, they stopped him before the Magus at the entrance of the crypt. The twelve Neocores arranged themselves on each side of him. "Son of earth", said the Heirophant to him, "people of your own country believe you wise and good, and you already feel in your heart more pride than they give you admiration. You heard that one possessed supernatural knowledge, and you did not rest until you obtained permission to penetrate among us. Are your imprudent wishes satisfied? What has your devouring ambition and sterile curiosity brought you? Behold you! captive and miserable, delivered by yourself into the power of an unknown society, whose secrets you covet, and who for the first punishment of your audacity, have imprisoned you in the bowels of the earth."

"You have heard our trial spoken of, but as our mysteries are well guarded, you imagine, in your short-sighted wisdom, that the Postulants were only submitted to vain illusions, capable at the most of astonishing common minds, but impossible to quell your spirit. You have not dreamed that, master of your life and death, we could give the lie to that dangerous security. I have only to give the sign to have you

plunged living to the bottom of our subterranean caverns, nourished on the bread of bitterness and drinking but the waters of anguish till thy dying day. But our clemency is greater than your sincerity, it only asks, in order to render you free, your solemn oath to never reveal the least detail of that which you have seen and heard this night. Will you take the oath?"

The Postulant, warned by the low voice of one of the Neocores, replied, "I swear it." The Hierophant then ordered the Neocores to lead him to the foot of the alter, and there made him kneel. Then he recited aloud and bid him repeat after him, phrase by phrase, the following oath: "IN PRESENCE of the seven genii who execute the Will of the ineffable Being, eternal and infinite, I, (here the name of the Postulant), son of (here the name of the father), born (here the epoch of his birth and name of his native town and country), swear to be SILENT upon all I have seen and heard, or shall see and hear, in the sanctuary of the priests of the divine Wisdom.

If ever I betray my oath, I shall be worthy of having my throat cut, my tongue and heart torn from me, and of being buried in the sand of the sea that, forgotten of my kind, its waves may roll over me."

"We are the witnesses of your word," added the Hierophant,

"and if ever you perjure yourself, an invisible vengence will attach itself to your steps; it will wait upon you in every place, even on a throne, to compel you to submit to the fall to which you have just vowed yourself. From this hour you belong to the number of the disciples of wisdom; you will bear among us the title of Zelator, until by some great act, of obedience of abnegation of yourself, you have merited to pass to a more elevated grade."

During these last words, two Neocores, each one carrying a cup, came and placed themselves noiselessly on each side of the alter; a third placed himself behind the Postulant in order to soon untie his bandage. A little farther back, four Milanophores (funeral officers), unfolded a great black veil.

"All the Magii," continued the Hierophant, "owe me an absolute submission. Swear then, in your turn, an equal obedience."

The Postulant then took a second oath, "Take care", cried the Hierophant, "if you have only sworn from the lips, we can read the heart, and a lie among us is punished by death."

The frightful noise of a tempest, produced by an ingenious but invisible mechanism, rumbled in the depths of the pyramid. Detonations of flaming naptha imitated the lightening. The seven lamps of the vault were suddenly extinguished. The crypt, only lighted by the pale fires, trembling from the

Sphinx figures. During this artificial storm, the bandage of the Postulant (detached by the Neocore) fell at his feet. He saw in the fantastic light, all the Magii,-standing and pointing swords at his breast. It was a magnificent spectacle, but terrifying! "These swords," said the Hierophant, "symbolize human justice, but that justice is often fallible and tardy, and the fear that it inspires does not arrest audacious hearts. We wish that heaven itself guarantee the faith of this new initiate. You have sworn to me an absolute obedience. You must prove your sincerity by accepting a trial in which only the ALMIGHTY can preserve you,-if H E thinks you worthy to live."

Here the Magii lowered the points of their swords, and the Necores, carrying the cups, approached the Postulant. "Behold these cups," pursued the Hierophant, "the drink that is in one, is harmless,-in the other is a violent poison. I order you to take one at hazard and empty it in one swallow." If the Postulant refused to obey, a new roaring of the thunder announced that the initiation was broken. The four funeral officers threw over him the black veil, drawing him to the earth and rolling him in its folds, carried him away.

The man who has feared to sacrifice his life to a double oath, is forever degraded! Shall he be permitted to return to his countrymen and say to them, "I wished to be initiated

into the mysteries of those famous Magii, before whom all Egypt bows as if they were Demi-Gods, but they are only rogues or fools, among whom none are admitted, unless they escape poisoning by the greatest chance. Such a trial revolted me. They have chased me from them in contempt, but I denounce them as monsters, worthy only of the horror of nations!"

No liberty was given to a man already proved feeble and false to his oath, but the Magii did not immolate him. They shut him during seven moons in a cavern of the pyramid;-with a lamp, bread and some water, renewed each day by two silent visitors.

Near him was placed a book of sentences containing the duty of man toward the Supreme Being, mankind and himself. The meditation of this book written by Hermes-Thoth,-to serve as an elementary catechism to the initiate; offered the captive an element of consolation of force and of hope. He saw, under a veiled form, the possibility of rising from his fall. After the expiration of seven moons, the two cups were again presented to him. If, this time, he accepted the trial, even though with trembling resignation, the magic law was satisfied. But the initiate, given his liberty, remained always a simple Zelator, and could never be admitted to a more elevated grade.

In case of refusal, the captivity was maintained in the same condition for another seven moons; followed by a new offer of the cups, and so on, until obedience or natural death came to end this sad existence. When, on the contrary, the trial of the two cups was courageously submitted to in the crypts, in presence of all the assembled college (and this occurred in Plato's initiation), the Hierophant hastened to tell the candidate that he had run no peril, that the cups had contained only pure wine, to which a little myrrh had been added to lend to it a slight bitterness. After such a strong tension of the physical and moral forces, repose became indispensable, but this repose even (unknown to the initiate) hid a last trial;-the only one that was really dangerous to his life. The Neocores led him into a neighboring hall of the sanctuary, ornamented with the luxury of a royal nuptial chamber. Servants took his wet clothing from him, rubbed him with perfumed essences,-then RE-dressed him in a white linen robe, and brought before him a table covered with exquisite viands and generous wine.

During this repast, (while invisible music softly followed his imagination with amourous visions) the folds of a green curtain, embroidered in myrtle branches, (color and plant consecrated to Venus) slowly drew aside and showed a gallery where groups of beautiful young women danced gracefully,

their garlands of flowers about their lovely forms. They were the daughters of the Magii, raised in the Sanctuary, and consecrated to Isis until the day of marriage. These seductive apparitions wore masks attached to their foreheads by a circle of gold, in order that the initiate could not recognize them later if he triumphed over this trial; but they only had for a veil,- a short tunic spangled with golden bees, a gauze scarf, and some flowers.

The music increased its magic, unknown perfumes filled the air, intoxicating the senses of the initiate. The load-stone of contemplation drew him silently on-step by step- toward the magic of forms, eternal CIRCE, that imprisoned the human reason in the shadows of the material world. Hardly had he crossed the threshold of the gallery, when two of these joyous dancers threw their garlands about him, thus enlacing him in a chain of roses. Immediately the others disappeared like a flight of frightened doves. The light, suddenly lowered, no longer lent to the scene but a vapourous twi-light, in which the two temptresses pursued their whirling dance, shaking the flower garland, turn by turn, - as if to provoke his choice.

If, by the least action, the imprudent initiate dared to profane the purity of the mysteries, a Neocore (who had glided behind him unperceived) would have struck him a mortal

blow. If he rested, calm and unaffected, or if he broke the chain of roses, a gesture of the Neocore dismissed the two women,-and the Magii came in procession to congratulate their new brother on having triumphed over the almost superhuman trial, which had surprised his virtue without making it vacillate.

"Worthy Zelator", said the Hierophant, "magic is composed of two elements, SCIENCE and FORCE. Without science, there can be no complete force; without force of some kind, no one can mount even the first steps of science. Know how to suffer, in order to be impassible; know how to die, in order to become immortal; know how to ABstain, in order to OBtain.

Behold the three first secrets of the new life to which we have initiated you by trial. Every Magus is called upon to be the priest of FAITH, that is to say, confident of its mysteries, possessors of its force. But there are few who realize entirely this high destiny. Learn then, to dominate your senses, in order to preserve the liberty of your soul! It is the prologue to our sacred studies. The intuition of G O D will be the crown, if you are indefatigable in perseverance. Strong intelligences arrive with us at prophesy and theurgy. The first of these powers (science) resuscitates the past, penetrates the reasons of the present, and unveils

the future; the second power (force) creates works, similar to those of G O D by the discovery, indefinitely progressive, of the secrets of universal life. You can mount to the dignity of prophet and theurgist by seven years of silent and solitary WORK, and by the gradual examination of all branches of knowledge accessible to men. Pursue your career of initiate as you have begun it, and the great Isis will come to your aid.

But whether you accept a home with us in a perpetual brotherhood, spending your time in studies and duties that will devolve upon you, or return to your own country, to teach the lessons of truth and wisdom; remember always your oath, and in order that it may never be effaced from your memory before remounting above ground, come and see with us the doom reserved for the perjurer."

The procession of the Magii then resumed its march to re-enter the sanctuary. Each member of the sacred college took his place in the semi-circle. The Hierophant armed himself with a sceptre and sword lying on the alter, and extending his arms in a cross, cried out in the midst of the general silence, "Brothers, what hour is it?" "The hour of justice", the Magii replied with one voice. A solemn bell, of which the prolonged echo issued from underground, slowly sounded seven times. "Since it is the hour of justice, let

justice be done," replied the Hierophant. At the foot of the alter, a trap of bronze lowered, plunging into a cavern from which escaped a noise of chains, as if caused by a violent struggle, then groans,-then the sound of a human voice, uttering a frightful cry: then --then NOTHING. The cold silence of the sepulcher!

"Thus perish perjurers", said the Hierophant, turning toward the neophyte Zelator, "who were merely curious to look at our work."

The twelve Neocores then placed him in their midst. Six preceded, six followed him, and all descended one by one into the straight opening of the cavern. It was there that, by the pale light of a sepulchral lamp, the neophyte perceived the form of a Sphinx, which tore with its great rending claws a human form extended under it.

At this horrible sight he trembled and nearly fainted, but the Neocores surrounded and sustained him, -and as they were reassuring him, the vision vanished. Let us hasten to say that this was only a murder in effigy, executed by a mechanical Sphinx, upon an artificial victim. It was the last act of the initiatory drama, which was followed by a religious banquet.

Plato lived, as I have said, thirteen years among the Magii of Memphis, and in the city of the Sun. Many centuries

before Plato, the child Moses, saved from the waters of the Nile by Thermuthus, daughter of Pharaoh Amenophis, was also raised by the Magii, - and drew from their secret teachings the religious, political, and social ideas which were the basis of the legislation of the Hebrews after their exodus from Egypt. Thus the laws and rites of Magism passed in a great part into the theocratic constitution, of which Moses was the founder.

The sons of the Magii began their studies when about fifteen years of age, and the complete instruction lasted twenty-one years. This course embraced all the sciences; natural History, Geology, Mathematics, Physics, Chemistry, Medicine, Surgery, Sculpture, Architecture, Music, and Mechanics. After these applied sciences, the instruction passed on to the study of the general history of peoples, languages, and of foreign laws.

They were raised at last to the study of religious science; which was divided into common and sacred Astrology, Horoscopy, Symbolic writing, Philosophy of Justice and of the Will, rites of the Temple, Prophecy, and Theurgy. Each year graduated examinations were held. No physical trials were submitted to the sons of the Magii, for education itself was their initiation, and, bound to the Sacerdocy by the ties of family, nourished in its traditions, and living in

the midst of the sacred solemnities,- they learned their sense and penetrated their spirit without effort. It was not necessary to impose discretion upon them as an inevitable dogma. It was in them because of their race, of which they early showed themselves proud. It was the crown of knowledge that guaranteed them the respect of the people.

Depositors of the most transcendent knowledge, they applied themselves unceasingly to enlarge their domain. It is the ONLY human society of which the monumental works still reveal and prove to us, the existence of arts pushed to their highest perfection.

We have seen that the stranger, after having conquered the physical traits of his initiation, immediately received the title of ZELATOR. If he wished to rise in the Hierarchy, he had to pledge himself to pass twelve more years in the school of the Magii, submitting to an austere regimen and vowed to a rigorous solitude.

As he advanced in the paths of science, he was admitted to the second grade, with the title of Theorist; then to the third, with the title of Practiser; to the fourth as Philosopher; to the fifth as minor Adept; to the sixth as major Adept; to the seventh, as a free Adept; to the eighth as MASTER of the Temple; to the ninth, as Magus of the

Rose-Cross. But this last grade, corresponding to a complete instruction, was only accessible to intelligences endowed with an almost marvelous memory, because it included all the lucidic sciences which religious law forbade to give in writing. The Perfect Magus, then, must have been a walking encyclopedia. Astrology, door of the occult world, alone opened to him thousands of Arcana to which it was necessary to apply immediately one of the seven keys of symbolism revealed by Hermes Trismegistus. Only Magii of the ninth degree had the right of governing the state and rendering justice, when they were dethroned by the warrior class.

Their domination did not perish, for in the depths of the sanctuaries, they still reigned through the power of their knowledge and supernatural arts, and the kings of the sword dared not undertake anything without consulting the Kings of the prophetic art.

The spiritual power of these last grew because hidden! THEY THUS IMPOSED THEIR ORACLES ON THE PRIDE OF THE MASTERS OF THE WORLD.

End of an Egyptian Initiation.

Christian adds, that it has taken him a great deal of laborious research to write the foregoing. Although founded on the treatise of Iamblichus, he has dramatized and added from other sources. Genevieve Stebbins Astley.

It is my firm conviction that this is indeed a most marvelous work. I recommend that it be studied by my

Masonic brethern. Edward Leon Bloom (nom-de-plume Edward Coulou Craig.) My published works are "Autumn Leaves" and lyrics to Franz Peter Schubert's "Unfinished Symphony --- FINISHED." I also have accumulated over the years a considerable volume of unpublished creative writing.

And now one final comment. All that is needed now to make The Egyptian Initiation illumination more forceful is colored pictures to illustrate the 22 Arcana. Perhaps some Mason, some day, will do this. Such a man, however would have to be an idealist and have enough money to have the pictures painted. This would of course require republishing the work.

A PSYCHIC OCCURRENCE, a DREAM, or a REVELATION?
YOU be the judge and pronounce your silent verdict.

The time is 1:00 AM, November 3, 1964, Presidential Election day. Before retiring about 10:10 PM I thought I had put the last touch of completion in the focusing of the various elements which have gone into the writing of "AN EGYPTIAN INITIATION."

Shortly before 10:00 PM I wrote the acknowledgement and dedication to this publication. About 7:00 PM on November 2nd I had hung a picture in my study. It is the 'spiritual' picture of my brother-in-law, Mr. Fred G. Hunt II,- deceased in 1946. He was in the real estate business and his business slogan was "HUNT for REAL ESTATE". And just what are we all hunting for? The TRUTH and HAPPINESS! Having found the TRUTH, if we discipline our emotions we can be happy. The Tibetian mystics have a little saying for it and I quote: "Though located in hell, you CAN be in heaven, if you know HOW to go about it."

To return to the 'spiritual picture' above, the medium who drew it with crayon had (after giving me an excellent personal reading) asked me "Whom shall I draw a picture of?" I replied, "Of my blood brother Joseph Coulou Bloom, deceased in July of 1939."

In about 10 minutes he handed me the crayon picture. Now the ONLY resemblance in the picture to my brother Joseph, was a slight tinge of auburn hair and the fact that Joseph wore a mustache. The mustache was NOT the style Joseph cultivated, but oddly enough it was identical with the mustache which my brother-in-law, Fred G. Hunt II, habitually wore.

The face is round, the eyes are a light blue, exactly the shade of Fred's eyes. These eyes have a very definite spiritual quietude and peacefulness. The mouth is full and firm. The general appearance is one of optimism, and Fred was in truth an optimist, so characteristic of Fred.

Neva, my wife, pooh-hoos this picture,--but I BELIEVE! It is a fine combination of my blood brother Joseph, and my brother-in-law Fred G. Hunt II. Oh Neva, my darling, if only you too could but BELIEVE!

It is well known amongst mediums that discarnate entities are very desirous of communicating with their loved ones. My brother Joseph had a strong will, but he was wise and learned in psychic matters. He was strong physically and mentally. (All star high school tackle, East Denver High School for two successive years - 1910 and 1911).

In this particular instance I can almost hear Joseph say to Fred, "YOU communicate to Neva, my brother Edward will

KNOW that I was there also." And so this crayon portrait is a beautiful combination of two spirits, Joseph and Fred.

Between midnight and 1:00 AM, on November 3rd I had a wonderful dream. I must write it down before going back to sleep. And this is the dream: * * A spiritual guide was conducting me through the phantasmagoria of my approaching death. Although the attitude on my part was one of calmness and detachment, I felt that the scenes shown to me were those I shall witness just before I pass on to my life after so-called death. I TRUSTED MY GUIDE!

It is quite important to tell you that the fear evoking pictograms described in THE EGYPTIAN INITIATION were altered. With each rapidly moving pictogram I was assured and Reassured by my guide. Emotionally I was possessed of a calm but exalted courage. I HAD NO FEAR!

I knew, in a deeply sub-conscious manner, that my guide had so skillfully removed the snares of fear that I was able to remain calm and quiet, even blissfully so. If this be a prelude to so-called death, then how wonderful my life after passing on to a greater realm will be!

AH DEATH, WHERE IS THY STING? THY VICTORY IS SWALLOWED UP AS THE OCEAN WAVE SWALLOWS UP A TINY CORK. BUT THE CORK ALWAYS REMAINS ON TOP. (SOMETIMES VISIBLE, SOMETIMES INVISIBLE.)

And so shall it be, so mote it ever be, when I put out to sea on this last glorious voyage. If it be redundant, so let it be redundant,-but again I must emphasize that I had NO FEAR. A calm, a blissful peace, possessed me, but still I knew that I was not alone. THERE WAS NO PAIN WHATSOEVER!

"Oh, let there be no moaning at the bar when
I put out to sea." (Lord Alfred Tennyson)

Oh let there be only this little prayer which I hope will seep into the hearts and minds of my near and dear ones, and also into you, my dear readers.

It is altogether fitting (and Thank G O D , rather unconventional) that the prayer which follows be read at my very unconventional funeral. May this prayer become an integral part of you too.

This prayer, written on September 16, 1964, is the FIRST TIME that I am very certain that the thoughts came through my typewriter in the form of automatic or spiritual writing.

These thoughts came smoothly; no hesitation, no strain or pain;-the thoughts just flowed like warm honey.

A PRAYER

Keep us O Lord from pettiness; Let us be large in thought, in word and deed. Let us be done with fault finding and leave off self-seeking. May we put away all pretense and meet each other face to face, without self-pity and without prejudice. May we NEVER BE HASTY IN JUDGMENT, and always generous. Teach us to put into action our better impulses, straight-forward and unafraid..Let us take time for the important things and to the trivia of life relegate less time. Make us grow calm, gentle, serene. Grant that we fully realize that it is the LITTLE THINGS THAT CREATE DIFFERENCES, and that in the BIG THINGS WE ARE AS ONE. And may we strive to touch and know the great common heart of us all. O Lord G O D , let us not forget to be kind. Ahmen!